



2013 Classical Studies

Higher

Finalised Marking Instructions

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Part One: General Marking Principles for Classical Studies Higher

This information is provided to help you understand the general principles you must apply when marking candidate responses to questions in this Paper. These principles must be read in conjunction with the specific Marking Instructions for each question.

- (a)** Marks for each candidate response must always be assigned in line with these general marking principles and the specific Marking Instructions for the relevant question. If a specific candidate response does not seem to be covered by either the principles or detailed Marking Instructions, and you are uncertain how to assess it, you must seek guidance from your Team Leader/Principal Assessor.
- (b)** Marking should always be positive ie, marks should be awarded for what is correct and not deducted for errors or omissions.

GENERAL MARKING ADVICE: Classical Studies Higher

The marking schemes are written to assist in determining the “minimal acceptable answer” rather than listing every possible correct and incorrect answer. The following notes are offered to support Markers in making judgements on candidates’ evidence, and apply to marking both end of unit assessments and course assessments.

Answer the questions on **EITHER POWER AND FREEDOM**

OR RELIGION AND BELIEF.

EITHER

POWER AND FREEDOM

Read the passages carefully, and answer **ALL** the questions which follow. In your answers you should demonstrate evidence of wider reading.

Passage A

So Pericles boldly laid before the people proposals for immense public works and plans for buildings, which would involve many different arts and industries and require long periods to complete, his object being that those who stayed at home, no less than those serving in the fleet or on garrison duty, should be enabled to enjoy a share of the national wealth.

Plutarch, *Pericles* 12 [1st/2nd Century AD]

Passage B

Now, as for slaves and metics in Athens, they lead a most undisciplined life; one is not permitted to strike them there, and a slave will not stand out of the way for you. Let me explain why this happens in Athens. If the law permitted a free man to strike a slave or a metic or a freedman, he would often find that he had mistaken an Athenian for a slave and struck him, for, so far as clothing and general appearance are concerned, the common people look just the same as the slaves and metics. Some people are also surprised that the Athenians allow their slaves to live in the lap of luxury and some of them indeed do live a life of real magnificence.

Old Oligarch, 1.10---12 [5th Century BC]

Passage C

Your country is right to expect you to help it hold on to the glory it gets from being head of an Empire. It is a common source of pride to you all and you cannot expect to give up the powers of Empire and continue to share its honours. Remember you are not only fighting to stay independent instead of becoming slaves, but also to avoid losing your Empire and placing yourself in danger because people hate you for the way you have used the power of your Empire.

Thucydides, *Histories* 2, 63.1–2 [5th Century BC]

Passage D

I completed the Forum Julium and the basilica between the Temples of Castor and Saturn, works begun and almost finished by my father, and when the same basilica was destroyed by fire, I began to rebuild it on an enlarged site, to be dedicated in the name of my sons.

Augustus, *Res Gestae* 2.3 [1st Century AD]

Passage E

Certain slave-owners abandoned their sick and worn-out slaves on the island of Aesculapius [an island in the river Tiber] since they were unwilling to provide them with medical care. Claudius ordered all slaves so abandoned to be granted their freedom. And if they recovered, they were not returned to the control of their master. He also decreed that anyone who chose to kill a slave rather than abandon him should be arrested on a charge of murder.

Suetonius, *The Lives of the Caesars: Claudius* 25 [early 2nd Century AD]

Passage F

The Emperor governs the whole world, as if it were a single city . . . Under the Roman Empire neither the plaintiff nor the defendant need submit to an unjust decision.

Aelius Atristides, *To Rome* 36 [2nd Century AD]

Part Two: Marking Instructions for each Question

Section 1 – Power and Freedom

Question		Expected Answer/s	Max Mark	Additional Guidance
1	a	<p>Read Passage A.</p> <p>Outline the ways in which Athens gained its wealth.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Trade eg slavery, tourism • Taxation • Liturgies • Silver Mines • Tribute • Any other relevant point 	3	
	b	<p>What were the benefits of Pericles’ building programme?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Employment for Athenians • Status • Beautiful city • Rebuilding after destruction by the Persians • Any other relevant point 	2	
	c	<p>In what other ways do you think this “national wealth” benefited Athens?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Navy • Payment for jurors • No taxation for Athenians • Education • Luxury goods • Any other relevant point 	2	

Question		Expected Answer/s	Max Mark	Additional Guidance
2	a	<p>Read Passage B.</p> <p>Why do you think there was no difference in dress between slaves/metics and freedmen?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Many domestic slaves seen as part of family • To disguise the number of slaves in the city • Democratic Athens • Fellow Greeks • Metics did not have to dress differently • Clothes made domestically • Any other relevant point 	2	
	b	<p>Do you think this is an accurate reflection of the lives of slaves in Athens? Give reasons for your answer.</p> <p>Valid points:</p> <p>YES</p> <ul style="list-style-type: none"> • Evidence of household slaves treated well • Skilled and educated slaves better lifestyle than most • Slaves' lives determined by occupation and master • Any other relevant point <p>NO</p> <ul style="list-style-type: none"> • Evidence of harsh conditions in the mines • Slaves tortured to give evidence in court • Slaves' lives determined by occupation and individual master • Any other relevant point 	3	

Question		Expected Answer/s	Max Mark	Additional Guidance
3	a	<p>Read Passage C.</p> <p>In what ways did Athens become “head of an “Empire”?”</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Victory at Salamis • Delian league • Treasury moved to Athens • Athenians administered the fund and set tribute • Any other relevant point 	3	
	b	<p>Why do you think that people hated Athens?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Treatment of member states in enforcing tribute • Athens spending allies’ contributions as she wished • Establishment of cleruchies • Examples from numerous revolts • Democracy enforced on member states • Forced to swear oath of loyalty to Athens • Any other relevant point 	3	
	c	<p>Do you think Thucydides is a reliable source?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Contemporary historian • Athenian but unbiased, critical of Athenians • Evidence from other sources that he is reliable • Imaginary dialogue • Any other relevant point 	2	

Question		Expected Answer/s	Max Mark	Additional Guidance
4	a	<p>Read Passage D.</p> <p>Explain why Augustus embarked upon such an extensive building programme.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Propaganda purposes • Provided employment • Improved lives of citizens • Continued tradition of public building • Renewal of city after civil war • Any other relevant point 	3	
	b	<p>In what other areas did Augustus make changes when he came to power?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Reorganisation of the army • Established Imperial and Senatorial provinces • Social reforms and marriage laws • Consolidation of empire and frontier policy • Road building and courier system • Religious reforms • Restriction on sale of slaves • Census • Revised senatorial roll • Any other relevant point <p>NB 2 points for developed answer</p>	4	

Question		Expected Answer/s	Max Mark	Additional Guidance
5	a	<p>Read Passage E.</p> <p>Outline the general attitude and treatment towards slaves in ancient Rome.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Slaves were objects, possessions, living tools • Viewed as inferior • Necessary to sustain economy and lifestyles • Evidence of harsh treatment in specific occupation, galley, latifundia, arena, etc. • Better treatment for household slaves • No rights • Tortured to give evidence in court • Murder of master led to all slaves being executed • Master decided if a slave had right to life • Any other relevant point 	4	
	b	<p>In what legal ways could slaves become free?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Manumission • Buying freedom • Freed in master's will • Master making a public declaration • By the rod in front of a magistrate • Inviting a slave to dinner • Placing slave's name on census • Declaring freedom in a letter • Claudius allowed abandoned slaves to be freed • Any other relevant point 	4	

Question	Expected Answer/s	Max Mark	Additional Guidance
6	<p>Read Passage F.</p> <p>Do you agree with the author that it was better to live under the rule of an emperor? Give reasons for your answer.</p> <p>Valid points:</p> <p>YES</p> <ul style="list-style-type: none"> • Establishment of Pax Romana • Cessation of local hostilities in provinces due to presence of army • End of “warring” factions and civil wars • Fairer taxation system and governors answerable and selected by emperor • Trade and commerce encouraged leading to prosperity • Policy of Romanisation • Citizenship • Free entertainment, “bread and circuses” • Any other relevant point <p>NO</p> <ul style="list-style-type: none"> • Loss of real political rights • Treason Trials • Proscription • Corruption • Taxation • Provincials’ view of Romanisation • Evidence of revolts • Any other relevant point 	5	

Total 40 marks

OR

RELIGION AND BELIEF

Read the passages carefully, and answer ALL the questions which follow. In your answers you should demonstrate evidence of wider reading.

Passage A

Upon it (the shield) he fashioned two cities of mortal men, and fine ones. In the first was wedding and feasting; they were leading brides from their chambers along the streets under the light of blazing torches, and singing the bridal song. There were dancing boys twirling about, pipes and harps made a merry noise; the women stood at their doors and watched.

Homer, *Iliad* 18, 491–495 [8th Century BC]

Passage B

The priesthood as a vocation did not exist although many men and women were involved in the administration of religion, in the cases of temples, altars and sacred sites and in the conduct of festivals and sacrifices. We may call them “priests” today, but the great majority were public officials, whose duty, usually only in part, included responsibility for some portion of the religious activity of the community.

D. Hennessy, *Studies in Ancient Greece* [20th Century AD]

Passage C

Every year the Athenians celebrate a festival in honour of the Mother and the Maid, and anyone who wishes, from Athens and elsewhere, may be initiated in the mysteries; the sound you heard was the Iacchos song which is always sung at that festival.

Herodotus, *Histories* 8.65 [5th Century BC]

Passage D

The main purpose of marriage is twofold: a shared life and the procreation of children. . . . The raising of children is a matter of the greatest importance; indeed marriage exists for this purpose. Whilst it is possible to achieve the same result outside marriage—just as animals do—this is not fitting. For in marriage there must be full community of life between husband and wife, real love for each other, whether in health or illness, indeed in all circumstances, since it was for this purpose, as well as having children, that they married in the first place.

Musonius Rufus, *The Purpose of Marriage* 13a [1st Century AD]

Passage E

Why, you ask, is the goddess tended by virgin priestesses? I will discover the proper reasons for this also. It is said that Ceres and Juno were born of Ops from the seed of Saturn; Vesta was the third daughter. The first two married; and both are said to have borne children. Of the three only one remained who refused marriage. Is it surprising that a virgin goddess delights in a virgin priestess and allows only chaste hands to enter her sacred rites?

Ovid, *Fasti* 6, 283–290 [1st Century AD]

Passage F

Now I will tell you on whose orders I am here, why I have come—and at the same time I will introduce myself. I'm here on Jupiter's orders; Mercury's the name. My father sent me here to beg a favour from you—or I suppose you might say "issue a command", because he knew that you would do whatever you were told. After all he's well aware that you fear and dread him—as you're bound to fear Jupiter. All the same he asked me to put this request to you as a favour, ever so nicely, really politely.

Plautus, *Amphitryo* 17–25 [2nd Century BC]

Section 1 – Religion and Belief

Question		Expected Answer/s	Max Mark	Additional Guidance
1	a	<p>Read Passage A.</p> <p>Describe the ways in which people in ancient Athens would celebrate a wedding.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Evening before – sacrifices, ritual bath, bride dedicated toys & lock of hair to Artemis • Wedding day – sacrifices & meal at bride’s home • Young boy handed out bread to guests • Special cake of sesame seeds • ‘fetching home’ procession • Carrying sieve • Showering bride & groom with nuts/figs • Bride led round hearth, giving gifts & paying dowry • Any other relevant point 	4	
	b	<p>What comparison can be made with a wedding today?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Wedding reception • Wedding cake • Best man • Giving gifts • Carrying lucky horseshoe/wearing ‘something old, new, borrowed, blue’ • Bridal car • Some cultures still have dowry system • Modern ceremonies usually at church/registry office • Any other relevant point 	2	

Question		Expected Answer/s	Max Mark	Additional Guidance
2	a	<p>Read Passage B.</p> <p>Identify some of the main priesthoods in ancient Athens and explain what their duties were.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Looking after temples, ensuring rituals carried out correctly (Hiereis) • Interpreting omens/dreams, especially for army (Manteis) • Freeing people of pollution (Kathartai) • Interpreting sacred law, settling problems over sacrifice, blasphemy (Exegetai) • Conducting Eleusinian Mysteries (Hierophantes from Eumolpidae family) • Supervising all religious affairs in the city (Archon Basileus) • Priestess of Athena Polias – looking after Parthenon, organising Panathenaea • Pythia – Delphic Oracle • Any other relevant point 	4	
	b	<p>Do you think the role of a priest was regarded as important? Give reasons for your answer.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Most priests not professionals but ordinary citizens • Chosen by lot & served for 1 year only • Responsible for carrying out religious rituals correctly – safety of state depended on this • Army would not go into battle without manteis • Delphic Oracle always consulted for important state decisions • Some manteis had poor reputation • Any other relevant point 	2	

Question		Expected Answer/s	Max Mark	Additional Guidance
3	a	<p>Read Passage C.</p> <p>Give details of the festival of “the Mother and the Maid”.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Greater and Lesser Mysteries • Gathering of mystae at Athens • Bathing in sea with pig • Procession to Eleusis (‘Iacchos’ cry & sacred laughter) • Night time gathering in Telesterion – torches lit • Showing of sacred objects • Re-enactment of abduction of Persephone • Any other relevant point 	4	
	b	<p>Explain the significance of this festival to the people of Athens.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Minority of citizens were initiates, but it was major event in Athens • Many citizens turned out to watch procession • 55 day truce to allow people to attend • Death penalty if mysteries revealed to non-initiates • Initiates offered more spiritual satisfaction & greater participation than in state religion • Prospect of blessed afterlife • Any other relevant point 	4	

Question		Expected Answer/s	Max Mark	Additional Guidance
4	a	<p>Read Passage D.</p> <p>In what ways would a Roman family mark the birth of a child?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Prayers to goddesses Juno, Lucina, Diana, Carmentis for safe delivery • Wreaths on the door • Father lifted up child in acceptance • Ceremony 8 (girl) or 9 (boy) days after birth to put child under protection of gods • Bulla given • Any other relevant point 	3	
	b	<p>Do you think children had an important role in the religious life of a Roman household? Give reasons for your answer.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Children looked after store cupboard (Penates) • 3 boys with living parents accompanied bride in wedding procession • Bulla dedicated to Lares at coming of age (girls also gave toys) • Boy dedicated first shaving of beard to Lares • Children carried torches in funeral processions to ward off evil • Any other relevant point 	3	

Question		Expected Answer/s	Max Mark	Additional Guidance
5	a	<p>Read Passage E.</p> <p>Explain the importance of the priestesses of Vesta to the Roman state.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Safety of Rome depended on worship of Vesta • Duty of Vestals to maintain sacred fire of Vesta, otherwise disaster for state • Duty of Vestals to remain pure • Vestals guarded valuables & wills of important people in temple • Vestals had power to free condemned criminals • Vestals given special seats at state events • Lictors accompanied Vestals in public • Any other relevant point 	4	
	b	<p>Do you think many Roman girls would have wanted to become Vestal Virgins? Give reasons for your answer.</p> <p>Valid points:</p> <p>YES</p> <ul style="list-style-type: none"> • No longer under control of father • Given generous stipend on leaving • Honoured position in society • Any other relevant point <p>NO</p> <ul style="list-style-type: none"> • Became Vestal as child, therefore no choice • Served 30 years, so little chance of marriage & children • Faced severe penalties – flogged for letting fire go out/buried alive for loss of virginity • Any other relevant point 	4	

Question		Expected Answer/s	Max Mark	Additional Guidance
6	a	<p>In Passage F the god Mercury, a character in a Roman comedy play, addresses the audience.</p> <p>Do you agree that the relationship between Romans and their gods was one of “fear and dread”?</p> <p>Give reasons for your answer.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Gods generally seen as distant from mankind • Gods demanded respect & honour, not love • All disasters blamed on gods, so they had to be appeased • Essential that rituals (prayers/sacrifices) be conducted in correct manner without mistakes • Reciprocal relationship between men and gods (“do ut des”) • BUT closer relationship between Romans & household gods • Some Romans turned to Mystery Religions to develop closer relationship • Any other relevant point 	4	
	b	<p>Do you think Plautus is a reliable source of information? Give reasons for your answer.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Early writer, not contemporary • Comedy writer so likely to exaggerate • Purpose was to entertain, not inform • Any other relevant point 	2	

Total 40 marks

Section 2 – Classical Drama

Question	Expected Answer/s	Max Mark	Additional Guidance
1	<p>Antigone is solely responsible for the tragedy in Sophocles' <i>Antigone</i>.</p> <p>To what extent do you agree with this statement?</p> <p>Valid points:</p> <p>Antigone</p> <ul style="list-style-type: none"> • Determined, stubborn, convinced she is right, won't listen to others • Sets out from start to disobey Creon's laws • Convinced gods' laws are more important than man-made ones • Impatient with Ismene, refuses to listen to her arguments • Proud and defiant when brought before Creon • Insists on taking all the blame/credit for the burial • Will not let Ismene stand beside her • More subdued and fearful in her final scene, but does not change her mind • Sticks to her principles, refuses to back down • Commits suicide rather than wait for death • Any other relevant point <p>Creon</p> <ul style="list-style-type: none"> • Appears stubborn at first • Determined his first law on Polynices should be enforced • States that city comes before family (no exceptions) • Determined to punish Antigone and Ismene • But he backs down over Ismene and changes the punishment to burial alive • Sees compromise as sign of weakness in scene with Haemon • Refuses to accept Haemon's arguments about compromise (e.g. tree and ship) • Refuses to accept that a woman should prevail over a man • Refuses to accept Teiresias' advice • Eventually commits hubris 	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
1	<p>(cont)</p> <ul style="list-style-type: none"> • Finally backs down over threat of losing his son • Tries to correct his mistakes, but too late • Realises at end that he was wrong and should have listened to advice • Any other relevant point <p>Maximum of 8 marks if mere re-telling of the plot.</p>		

Question	Expected Answer/s	Max Mark	Additional Guidance
2	<p>The main problem with Medea in Euripides' play was that she was too foreign and too clever for a Greek man like Jason.</p> <p>Do you agree?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Medea was a 'barbarian' from the land of Colchis • She betrayed her father, murdered her brother & Pelias to help Jason (outrageous act for a woman) • She tried to live in Corinth as a Greek woman – a dutiful wife & mother • Her reaction to Jason's betrayal was extreme • Creon feared Medea, recognising how dangerous she was • Jason, in his arrogance, underestimated Medea • He complained she was not 'Greek' enough • Medea outwitted Jason & persuaded him to let their sons take gifts to the princess • Aegeus was taken in by Medea • Jason was unprepared for the death of his sons – something no Greek woman would have done • Medea escaped with divine help, leaving Jason broken & helpless • Any other relevant point <p>Maximum of 12 marks if only one area covered. Maximum of 8 marks if mere re-telling of the plot.</p>	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
3	<p>Lysistrata achieves her goal in bringing about peace. How realistic do you find this play?</p> <p>Valid points:</p> <p>Generally Unrealistic:</p> <ul style="list-style-type: none"> • Women from warring states leave home and meet in Athens • They abandon their homes and families • They go on “sex strike” • They interfere in the male realms of politics and war • They inflict violence and humiliation on men, archers, magistrates, Cinesias, chorus of old men • Women are portrayed as physically superior to men • Lysistrata portrayed as intellectually superior to men • They seize and hold the Acropolis and war fund • They succeed in bringing men to negotiate peace by their actions • Although a comic play, women’s role in 5th century Athens portrayed • Aristophanes touches upon serious message about war and its effect on family life • Any other relevant point <p>Maximum of 8 marks if mere re-telling of the plot.</p>	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
4	<p>“Greek drama often brings into conflict the female world of home and family and the male world of the city and politics.”</p> <p>How true is this of any two plays you have read?</p> <p>Valid points:</p> <p>Antigone</p> <ul style="list-style-type: none"> • Antigone (& Ismene) represent values of home & family • Creon represents law, power & the state • Antigone places duty to brother & gods before Creon’s laws • She deliberately defies his decree twice • Antigone & Ismene flout convention by appearing outside palace in first scene • Creon is taken aback to discover that a woman has broken his law • Creon accuses his son of ‘being a woman’ when Haemon pleads for Antigone • Creon puts the state before family – condemning both sisters to death • Creon’s insistence on upholding his law leads to the destruction of his family • Any other relevant point <p>Medea</p> <ul style="list-style-type: none"> • Medea has abandoned her home & family for love of Jason • She has tried to become a typical Greek wife, living quietly at home & providing Jason with two sons • She steps out of this role because of Jason’s betrayal • She accuses Jason of breaking his promise & wrecking their home • Jason dismisses Medea’s anger – women cannot see the ‘bigger picture’ • He claims marriage to the princess will bring him (& his sons) political advantage • He assumed Medea would accept a ‘ménage a trois’ 	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
4	<p>(cont)</p> <ul style="list-style-type: none"> • Creon banishes Medea & her sons, seeing her as a threat to his family & city • Jason blames Medea for this situation – her angry threats against the royal family • Medea’s vengeance destroys the state (Creon & his daughter) and her family <p>Any other relevant point</p> <p>Lysistrata</p> <ul style="list-style-type: none"> • War with Sparta is destroying family life in Athens • Lysistrata & other women leave their homes and directly challenge the state • The women meet without husbands’ permission & plot to take over • They occupy the Acropolis & take charge of the city’s treasury • Lysistrata & her friends humiliate & defeat the magistrate & his policemen • The old women defeat the old men • Myrrhine outwits her husband Cinesias • Without women, homes are falling apart, men are unable to cope • Athenian & Spartan politicians unable to make peace without Lysistrata’s help • Lysistrata brings Athenians & Spartans together • At end women return to home & family • Any other relevant point <p>Maximum of 8 marks if mere re-telling of the plot.</p>		

Section Two – Power and Freedom

Question	Expected Answer/s	Max Mark	Additional Guidance
5	<p>“Athenian democracy benefited the citizens in 5th century Athens.”</p> <p>Discuss.</p> <p>Valid points:</p> <p>YES</p> <ul style="list-style-type: none"> • From age of 18 citizens could attend the Assembly • Active participation: listening to speakers, opportunity to speak and vote • From age of 30 citizens could serve on Council, deciding on agenda and carrying out decisions made by the assembly • Able to serve on prytany tribe for a month, perhaps being chosen by lot to be foreman for a day • Able to serve as a magistrate for a year – general, archon • Taking part in Ostracism to prevent powerful individuals taking power • Able to play part in legal system as a juror – paid for jury service • Right to own property and slaves • Protection under the law • Living in a vibrant, beautiful city • Social life, theatre • Any other relevant point <p>NO</p> <ul style="list-style-type: none"> • Some offices denied to citizens without money, eg general • Military service • Assembly led by aristocratic and educated speakers • Demagogues • Difficulties in travelling and leaving home/work to attend meetings • Any other relevant point 	20	

Question		Expected Answer/s	Max Mark	Additional Guidance
6	a	<p>EITHER</p> <p>“Women in ancient Athens had no control over their private and public lives.”</p> <p>To what extent do you agree with this statement? Can the same be said of women today?</p> <p>Valid points:</p> <p>Athens</p> <ul style="list-style-type: none"> • Under power of head of household – male guardian • Educated at home by mother to fulfil future role of wife and mother • Arranged marriages with dowry • Expected to produce children, preferably male • Exposure of unwanted children – male decision • Expected to stay within the confines of the home • Concerned with domestic duties in home • Manage household and supervise slaves • Separate living quarters • Tolerate husband’s infidelities • Divorce almost impossible • No legal, social or political rights • Accompanied by slave or male guardian if/when outside the home • Could attend tragic performances and religious festivals • Religious role within the home – rites of passage • Some women could become priestesses • Could work alongside husband in business • Some women worked outside home due to financial necessity • Courtesans • Metic women running own business • Aspasia • Slaves • Any other relevant point 	20	

Question		Expected Answer/s	Max Mark	Additional Guidance
6	a	<p>(cont)</p> <p>Today</p> <ul style="list-style-type: none"> • Equal opportunities in education and employment enshrined in law • Marriages usually through choice but some cultures have arranged marriages • Women have political rights – vote, hold office in political world • Candidate may deal with UK experience or that of other cultures • Any other relevant point <p>Maximum of 16 marks if no modern comparison.</p>		
	b	<p>OR</p> <p>“Women in ancient Rome had no control over their private and public lives.”</p> <p>To what extent do you agree with this statement? Can the same be said of women today?</p> <p>Rome</p> <ul style="list-style-type: none"> • Many of the points for 6(a) are valid for 6(b) • Roman women under control of head of household • Differences between women in 1st Century BC and 1st Century AD • Arranged marriages for political, social and business reasons • Dual standard of morality –women had to tolerate husbands’ infidelities • Expected to be loyal and chaste • Difficult to divorce husband but could inherit or recover dowry in event of divorce • Freedom to socialise, visit friends, theatre, baths, dinner parties, arena • Some women educated at home by tutors • Assisting husbands in political careers and in business • Took part in religion, especially mystery religions – priestesses • Vestal Virgins • 1st Century AD, laws extended property rights 	20	

Question		Expected Answer/s	Max Mark	Additional Guidance
6	b	<p>(cont)</p> <ul style="list-style-type: none"> • More freedom for women with 3 children • Examples of lives of Imperial women • Augustus' adultery laws • Any other relevant point <p>Today</p> <ul style="list-style-type: none"> • Equal opportunities in education and employment enshrined in law • Marriages usually through choice but some cultures have arranged marriages • Women have political rights – vote, hold office in political world • Candidate may deal with UK experience or that of other cultures • Any other relevant point <p>Maximum of 4 marks for modern comparison</p>		

Question	Expected Answer/s	Max Mark	Additional Guidance
7	<p>The fall of the Republican system of government in Rome cannot be attributed to a single event or a single political figure.</p> <p>How accurate do you think this statement is?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • 1st Century BC beset with social, economic and political problems • Increase of territory difficult to administer • Class division – patricians and plebeians • Social wars • Instability due to Sicilian slave revolts and revolt of Spartacus • Abuse of the Cursus Honorum – Pompey backed by Senate • Ambitious generals • Armies loyal to a general not Rome • Manipulation of the plebeians – position of people’s tribune • Pompey, Crassus and Caesar • 1st Triumvirate • Civil War • Caesar – dictator for life • Assassination of Caesar and subsequent civil war • Octavian/Augustus – heir to Caesar • Defeat of Brutus and Cassius • Emergence of Octavian and Antony • 2nd Triumvirate • Civil War – Battle of Actium • Senate ineffectual • Honours and power bestowed on Augustus – various titles • Transition from Republic to Empire subtle • Any other relevant point 	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
8	<p>“Living in ancient Athens was preferable to living in ancient Rome.”</p> <p>Do you agree?</p> <p>Valid points:</p> <p>Athens</p> <ul style="list-style-type: none"> • Benefits of political/active participation in Athens • Being able to hold position by lot system regardless of wealth or status • Life in the newly rebuilt city. Enjoying splendour, beauty, prestige • Being paid for jury service • Citizenship rights • Entertainment: theatre, festivals • Slave ownership • Games and athletic competitions • Symposium • Status of non-citizens: slaves, metics, women • Arranged marriages • Lack of technology/science; no medicine, etc. • Child exposure • Army service • Any other relevant point <p>Rome</p> <ul style="list-style-type: none"> • Both plebs and patricians involved in government in a representative democracy • Opportunities in government in Rome or the provinces • Opportunities for provincials to progress in Empire • Availability of social/leisure time due to slave ownership • Public Festivals • Entertainment: Theatre, Amphitheatre, Dinner Parties • Baths • Slavery • Status of women: lack of political, social or legal rights • Political instability and civil wars • Slave Revolts • Revolts in the provinces • Any other relevant point <p>Maximum of 12 marks if only one society covered</p>	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
9	<p>Why do you think the Delphic Oracle played such a central role in the religious life of ancient Athens?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Finding out the will of the gods through omens/sacrifices/oracles was integral part of Greek religion • Oracles widely consulted in ancient world by private individuals & states • Delphic Oracle most famous of all in Greece & beyond • In operation from 8th Century BC to 4th Century AD • Delphi in remote location far from major cities so generally regarded as neutral • Apollo, god of sun, music & prophecy, was important god in Greek religion • Individual citizens would travel to Delphi to consult on personal matters – marriage/ children/travel/business matters/ inheritance/sporting success etc. • Athenian government would consult oracle before making important decisions – war/making peace/making alliances/ establishing colonies/blasphemy etc. • Consulting the oracle plays part in several Greek plays • Strict procedures in force in order to consult oracle – one day a month in summer, sacrifice of goat, bathing in sacred spring, paying a fee, writing question on lead tablet • Oracle often gave ambiguous answers • Long journey to & from Delphi gave people time to think over response • At time of Persian War, Athens was told by oracle to trust in their “wooden wall” – this led to victory at Salamis • Many Greek cities (including Athens) set up treasuries at Delphi as form of propaganda • Any other relevant point 	20	

Section 2 – Religion and Belief

Question		Expected Answer/s	Max Mark	Additional Guidance
10	a	<p>EITHER</p> <p>Every household in ancient Athens took great care to mark the main events of family life.</p> <p>Discuss.</p> <p>Valid points:</p> <p>Birth</p> <ul style="list-style-type: none"> • Dangerous time for mother & baby • Essential to call on help of gods • Prayers to Artemis, Eileithyia & Kalligenia (at Thesmophoria) • Baby washed & wrapped in swaddling clothes (from Eleusinian Mysteries) • Amphidromia 3 days after birth • Naming ceremony 10 days after birth • Male child introduced to phratry at Apatouria • At Anthesteria, 3 year old boys were given wine jugs • Any other relevant point <p>Coming of age</p> <ul style="list-style-type: none"> • 16 year old boys joined phratry at Apatouria • Cut hair • Offered wine to Hercules • Held sacrifice & feast • At 18 swore oath before beginning military service • Any other relevant point <p>Marriage</p> <ul style="list-style-type: none"> • Bride dedicated toys/lock of hair to Artemis • Bride & groom bathed in holy water • Bride's home decorated with laurel/olive branches • Sacrifice at family altar • Bread handed out by boy wearing crown of thorns • Sesame cakes served • Fetching home ceremony where bride carried sieve • Figs/nuts thrown over couple • Bride led round hearth • Any other relevant point 	20	

Question		Expected Answer/s	Max Mark	Additional Guidance
10	a	<p>(cont)</p> <p>Death</p> <ul style="list-style-type: none"> • 3 days fasting • Cypress branch/lock of hair/bowl of water placed outside house • Nearest male relative closed eyes & mouth of deceased • Body washed & dressed by women • Obol placed on corpse • Funeral procession • Laments sung, excessive mourning • Body cremated, ashes collected • Meal at home for mourners • Offerings at tomb on 3rd, 9th, 30th day after death • Any other relevant point 		

Question		Expected Answer/s	Max Mark	Additional Guidance
10	b	<p>OR</p> <p>Every household in ancient Rome took great care to mark the main events of family life. Discuss.</p> <p>Valid points:</p> <p>Birth</p> <ul style="list-style-type: none"> • Dangerous time for mother & baby • Essential to call on help of gods • Prayers offered to Juno, Lucina, Carmentis • Wreath hung on door • Father lifted up baby to show acceptance • Special ceremony to welcome child on 8th (girl) or 9th (boy) day after birth • Bulla given • Any other relevant point <p>Coming of age</p> <ul style="list-style-type: none"> • Boy dedicated bulla to Lares • Put on toga virilis at 16 • Any other relevant point <p>Marriage</p> <ul style="list-style-type: none"> • Girl dedicated bulla/toys to Lares • Special measures to protect bride – hair divided into 6 by iron spear/ special garland/orange veil • Taking of auspices & sacrifice • ‘far’ cake offered to Jupiter • Procession to groom’s house led by 3 boys carrying torch of whitethorn • Bride smeared animal fat on doorposts & tied woollen ribbons • Bride lifted over threshold • Fire & water given to bride • Any other relevant point <p>Death</p> <ul style="list-style-type: none"> • 8 days mourning • Body washed & dressed by women • Sacrifice to Lares • Coins placed on corpse • Procession at night • Pig offered to Ceres • Speech in honour of deceased • House swept out • Mourners sprinkled with water, stepped over fire • Sacrifice & meal on 9th day • Lemuria ceremony on 9th, 11th, 13th May • Any other relevant point 	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
11	<p>Explain why in ancient Rome some foreign religions were accepted while others were banned.</p> <p>Valid points:</p> <ul style="list-style-type: none"> • Rome generally tolerant of foreign religions • Banned those religions it perceived were hostile to state or would cause public disorder • State policy to identify Roman religions with foreign religions <p>Mithras</p> <ul style="list-style-type: none"> • All male religion from Persia • Popular with soldiers • Appealed to Rome's military nature • Secret rites involving brutality • Spread to all parts of Empire <p>Cybele</p> <ul style="list-style-type: none"> • Introduced on instructions of Sibylline Books • Eastern mother goddess of fertility • Initiation involved baptism in blood • Priests self-castrated • Roman citizens banned from becoming priests <p>Isis</p> <ul style="list-style-type: none"> • Egyptian mother goddess popular with merchants & ordinary people • Cult originally discouraged in Rome • Temples built & pulled down during time of Augustus (hatred of Cleopatra) • Cult spread despite this & eventually became accepted from 1st Century AD • Family friendly religion, no threat to the state <p>Bacchus</p> <ul style="list-style-type: none"> • Ecstatic Greek cult of wine god • Involved excessive practices fuelled by alcohol • Banned by Senate in 186 BC after charges of murder/immorality brought against followers • Only small number of followers allowed to worship under strict licence • Cult seen as disruptive & threat to public order 	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
11	<p>(cont)</p> <p>Judaism</p> <ul style="list-style-type: none"> • Ancient monotheistic religion at odds with Roman polytheism • Jews refused to acknowledge Roman gods or accept Emperor as god • Frequent revolts in Judaea • Eventually dispensation given to Jews if they prayed for the safety of the Emperor <p>Christianity</p> <ul style="list-style-type: none"> • At first confused with Judaism • Romans unwilling to accept it as separate religion • Popular with slaves/lower classes so distrusted • Practices misunderstood (e.g. incest/cannibalism) • Believed to be plotting against state so outlawed & persecuted • Any other relevant points <p>NB minimum of 3 religions</p> <p>If only 2 religions, maximum of 12 marks If only 1 religion, maximum of 8 marks</p>		

Question	Expected Answer/s	Max Mark	Additional Guidance
12	<p>All great state occasions in the ancient world involved celebrating the gods.</p> <p>Describe ways in which this was done and explain the importance of these rituals.</p> <p>Is the same true in the modern world?</p> <p>Valid points:</p> <ul style="list-style-type: none"> • In Athens & Rome, state occasions generally meant festivals in honour of the gods • Festivals involved prayers/sacrifices/processions/games/shows • They were ways to honour the gods & win their favour • They brought citizens together & fostered a sense of community • They allowed people to relax, feast & enjoy themselves • They were forms of state propaganda to show off wealth & power <p>Prayers</p> <ul style="list-style-type: none"> • Uttered by priest in set format • Worshippers had to remain silent • Music played to block out unwelcome sounds • Any mistakes meant prayer had to be repeated from beginning <p>Sacrifice</p> <ul style="list-style-type: none"> • Took place at altar in front of temple • Only perfect victims were acceptable • Victims decorated with wreaths/ribbons • Had to go willingly to altar • Victim struck by axe then throat slit • Entrails removed & inspected • Part of animal burnt in offering to god, rest cooked & distributed to worshippers 	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
12	<p>(cont)</p> <p>Festivals</p> <p>Athens</p> <ul style="list-style-type: none"> • Panathenaea • City Dionysia • Lenaia • Anthesteria • Thesmophoria <p>Rome</p> <ul style="list-style-type: none"> • Saturnalia • Lupercalia • Ambarvalia • Parilia • Compitalia • Triumph <p>Modern Comparison</p> <ul style="list-style-type: none"> • Candidates may be expected to mention state occasions where religion plays an important role – e.g. royal weddings/state funerals/Remembrance Day etc. • Any other relevant points <p>Maximum of 4 marks for modern comparison</p>		

[END OF MARKING INSTRUCTIONS]